

THE REAL  
PRESENCE


As it is held by the

179

ROMAN CATHOLICKS  
DEMONSTRATED.

To be neither contrary to REASON, nor the  
Evidence of the SENSES upon any Principles  
of Knowledge, with the Notions of Mr. LOCKE  
thereon, Considered and Confuted.

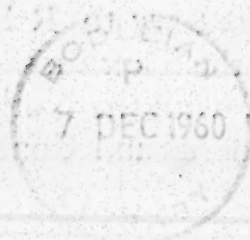
Doctor Demailbray gives in one of his lectures  
I believe the  
an account of a blind person  
restored to sight by an emine  
Physician in London, whereon the  
are some things that seem the doctor  
laid down in the following sheets concerning  
the disagreement that may be between the  
essential qualities of matter & the ideas  
we have of them



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## INTRODUCTION.

**T**HEY have not apprehended the Essentials of the Christian Religion, who do not consider it in a historical View; the affecting History of the Intercourse between God and Man, from the Creation till the Redemption, comprehends the System of it, thro' the various Prospects of which, his Power, his Wisdom, his Justice and infinite Kindness for Man, as well as Rules for Life, and all that is necessary for Life Eternal appear. We are led as it were by the Hand of Providence from the Fall, over a Series of human Weaknesses, and divine Mercies, of Wickedness and Justice, to the Redemption, by which only Merits renewed to Man, and the Patriarchs, and Prophets, who rise to view in this prodigious Scene, were Instruments in the Hands of the Divinity, who were separated from the Ways of Men, their Virtues as well as their Vices to rely on Heaven for their Hopes and Rewards. To collect the Tenour of the Scriptures into the smallest Point, our Worth and Perfection spring immediately from the Mercy and Grace of the Creator, both of which with the Manner of attaining them, are illustrated sufficiently in that interesting Narration. Before *Moses's* Religion was confined to Tradition; and the simple Worship of the Heart only required. If the Frailty in our very Nature had not been demonstrated in all Nations on



that Occasion, perhaps we should not have the proper Respect for the formal Institutions of Christianity. The Universal Result was that the Notions of Men produced into Fable, were shortly mingled with this pure spiritual Religion, and at length enveloped it quite. Then it was the Pride of abandoned Men, got full Scope, their darling Vices they set up for Virtues, and their admired Ancestors for Gods ; they even lost sight of their Dependance on the Creator, and formed a Doctrine of Good and Evil upon the Principles of Convenience and Interest. They were permitted to sink thus for Ages into the last Depths of human Vanity and Impiety. At length our Saviour walked the Paths of Humility; and by his Death gave Redemption to the World. Virtue and Religion were no longer seen different, and they became real by their Dependance on the Knowledge of the Divinity, of the particular Station the human Race held in his Regards, and of what he required of them : If we omit these in our Idea of Religion, it is no longer real or Christian. When our Saviour had compleated the System of divine Worship, he fixed it on his Promise of Perpetuity, and the Means he has made use of to this End, are pretty much the same he used to keep up his Light, for a Testimony amongst the *Jews* ; the Consecration of the Sabbath to himself, as a Memorial of the very Circumstances of the Creation, and also of his Resurrection ; Which by a continual Return every Seventh Day, is a necessary Memento of its Institution. The Ministry in Succession, and dispersed as far as the Faith itself, the religious Ceremonies, the Sacraments which take in the noted Periods of Life, the great Feasts and Fasts that mark the Course of the Year in its Round, every thing solemn, and that fills our Attention is stamped with Religion ; with these the Sacred Story, the Rule and Witness of the Whole, penned by the Direction of the holy Spirit, is the Guardian



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Guardian of the divine Law, (as far as we can perceive) over which his Spirit eternally presides. Our Behaviour in the Warfare between Religion and our favourite Passions, is the indubitable Test of our Love of God, as its Mysteries, above our Principles of Knowledge, prove our Faith and firm Reliance on his Word. Notwithstanding the Redemption of the World, our frail Nature incessantly solicits us to Sin, and we unfortunately yield to our Natures; on the other Hand, the most beautiful Spectacle of his Creation, and the most moving in the Sight of the divine Father, is repenting Man prostrate before him, in Tears of Sorrow and Affection: To make him worthy therefore of the Mercy of his God, and unite them again; the Redeemer of the World has left us the Communion, which he and his Apostles declare to be his Body and Blood, offered for Mankind.

Humanity reposing on its own Force, has dared to attack each of the divine Misteries in Turn, which in the present Spirit of Religion in *England*, is generally thought allowable for Preservation against Bigotry. 'Tis true, it is confessed by the most knowing, that human Knowledge is extremely limited, even in Things which we have a Capacity to know, and that when we would trace the Divinity, and pursue his Works to any Depth, our Understanding utterly forsakes us. It is worth while to consider why we do not apply this Knowledge we have of our own Deficiency, to regulate our Faith, and this is principally owing to another prodigious Defect in the Minds of most Men; the Inability of collecting all our Knowledge into one prospect; the Attention fixes on a single Idea, or a Train of Ideas present, while those that were before us, but a few Moments ago, are passed away entirely out of Observation. Pictures, Similitudes and Connections, which the Mind delights ever to be forming, delude us, for want of op-  
posing

## 6 INTRODUCTION.

posing easy Truths to them, which tho' they lie within our Reach, we neither look for, nor perceive. Learning which should aim at an Amendment of our natural Defects, prodigiously strengthens and extends this, as it is cultivated amongst us. The different Systems of Philosophy, the false Notions of the Antients of the Creation, of Virtue and Vice, of Man and his Duties, of Religion and the Divinity, of Providence, and many other Things are imbibed early, and by Turns, rule our Opinions, according to the Appearance and Attitude in which Objects strike the Mind; the very Hypotheses we have learned to explode, insinuate into our Discourses and Writings very often: Hence the Contradictions in voluminous Writings, where a great variety has been presented to the Mind in Succession; nay the most close and shortest Works have admitted irreconcilable Tenets; and since I have wrote the following Essay, I am almost persuaded, every Word of it is either directly inculcated, or may be inferred from the Essay on human Understanding, against which it is calculated. Of the Religious Misteries taught in the divine Writings, and believed by the Catholicks, the real Presence only is publickly rejected by the Church of *England*. Mr. *Lock*, who gives the general Sense in the most advantageous Light, says it is against Reason, and the Testimony of the Senses, that God is not the Author of a Contradiction, and therefore that he would not yield to the Testimony of a Miracle in its Behalf. It is evident by the Manner Mr. *Lock* endeavours to rescue himself from the Authority of the Revelation, that establishes this Tenet, how much he found himself embarrassed by it. In the following Lines I have attempted to prove the Doctrine of the real Presence, neither contrary to Reason nor the Evidence of the Senses.

A Man

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A Man would be laught at for serious Apprehensions of a Relapse to Heathenism, and heathen Principles, yet I cannot conceive that a Name determines the Essentials of a Religion. As it is allowed most Authors in the Course of their Writings, to say something insignificant on Account of Humanity ; I will here put in my Claim for the same Indulgence, and submit to the Judgment of my Readers, a Point merely speculative. Suppose a Country where the Christian Religion was indeed profest, and the Scriptures lay open to all; but no where so ill understood, if there to judge from the general Sense of the Clergy and Laity, Humility, Meekness, Resignation to the Word of God, Self-denial, and an Endeavour to imitate our Saviour, and the best calculated Rules that human Invention and long Observations could frame, for defending ourselves against the Attacks of the World, the Flesh, and the Devil, were in the utmost Contempt, and branded with odious Appellations picked up out of Ridicule and Abomination: If Morality were inculcated and followed on the Score of publick Good, and Self-interest, and the strongest Argument against a Tenet were its Disagreement with the Constitution, if Patriotism were recommended from the Pulpit, and the Scriptures were tried as a philosophick System, and its Doctrine weighed and often overballanced by Hypotheses long exploded, and the whole suspected by the most serious as the Contrivance of Priests ; such a motly superficial Religion under the Name of Christian, but constituted on the Principles of Paganism, if at any time hereafter it should exist, I appeal to all Men who like simple Truth, if it be not as meritorious, and more honest in its Professors to strip it of its false Title, and make it Pagan throughout. The Quotations from Mr. *Lock*, are taken from the Abridgment, as being more concise. I took this particular Point in Hand, because it is least suspected of being introduced, to advance.



vance the worldly Interest of the Clergy: Let me add that it is easy to perceive the Proofs I offer that all the Qualities we know, can only be resolved into Ideas, are passed over in haste; the Reasons are, they have been laid down so full and clear, by the most ingenious and penetrating Dr. *Berkeley*, the present Bishop of *Cloyne* (whose Learning and Genius are so evidently above the common Standard of the first Lights of Philosophy, as to render an Elogium on either, impertinent) and this not being a pure Enquiry into any Branch of Learning, will not admit a curious Research into Principles in Detail, whereof however it stands in need. Wherefore I refer to his Principles of human Knowledge, for a perfect Demonstration against the external Existence of perceived Qualities, and a Removal of the chief Difficulties that surround that Doctrine. The dissenting from his Opinion in the final Scope of what is contained herein, is to be placed to the sincere Delivery of what I think, and Requires an Apology different from the Design of this little Pamphlet.



THE REAL  
PRESENCE

As it is held by the

ROMAN CATHOLICKS  
DEMONSTRATED, &c.

**T**HERE is no considerable Dispute about the Words our Saviour made use of, when he gave the Sacrament at his last Supper. All our Translations render them "This is my Body, and this is my Blood of the New Testament, which shall be shed for many," wherefore the literal Words of the Text are sufficient to shew in what Sense the Catholicks receive the Communion. Vid. *Matt.* Chap. 26. V. 26, 27, 28. *Mark* C. 14. V. 22, 23, 24. *Luke* Ch. 22. V. 19, 20.

Those who do not believe in the Real Presence, say in Defence of their Opinion, that our Saviour's Words in their literal Meaning, imply an Impossibility.

B

Mr.

Mr. *Lock* in his Essay on human Understanding, says the Ideas of primary Qualities of Bodies are Resemblances of them.——The Bulk, Number, Figure, and Motion of the Parts of Fire are really in it. And therefore are called real Qualities: Vid. *Lock's Essay, Some further Considerations concerning simple Ideas*. Our Knowledge is real, as far as there is a Conformity between our Ideas and the Reality of Things.——Simple Ideas, agree with the Things themselves.——And this Conformity between our simple Ideas, and the Existence of Things, is sufficient for real Knowledge, Vid. *D°. Of the Reality of Knowledge*.

Revelation cannot be admitted against the clear Evidence of Reason.——The Ideas of one Body, and one Place, do so clearly agree, that we can never assent to a Proposition that affirms the same Body to be in two distinct Places at once, for since we cannot have an Assurance of any Thing being a divine Revelation, greater than our Knowledge, founded on the Principles of Reason, we should never quit the Evidence of Reason, to give Place to a Proposition, whose Revelation has not a greater Evidence than those Principles have. Vid. *D°. Of Faith and Reason*.

When a Person dissents from a very great Authority, he stands in need of Reasons that want nothing of Demonstration, to gain a favourable Hearing, even from the Lovers of Truth. Mr. *Lock* imagined first Qualities, to exist really in external Matter, or rather that he was acquainted with some of its Properties, from whence he drew Consequences of great Weight in Learning and Religion; I cannot help looking on this his Opinion as Chimerical, and the Consequences of Course, to have as little Reality as their Foundation.

Those who have dipped into the physical Hypotheses of Philosophers, have undoubtedly observed their



their Disagreement in defining the Essence of Body in General, for Instance, the Peripatheticks, say it is composed of Matter, Form, and Privation ; the Epicureans and Corpuscularians of an Assemblage of weighty hooked Atoms ; the Carthesians of Extension ; and the Newtonians of solid, massy, hard, impenetrable moveable Particles, ranged in such a Manner, as to produce such a Form.

No Person can reasonably suspect the great Capacity and Ingenuity of the Authors of those Hypotheses, and notwithstanding all the Aids and Experiments of natural Philosophy, in which particular Branch of Learning, the greatest Advances have been made, and the Sagacity of Man wrought out to the most surprizing Lengths in his Efforts, to explicate Matter ; yet is the last of these apparently not drawn from any new Discovery, or insight into Matter. The Mathematicks, or any real Science from the first Rudiments, are capable of Advances, and tho' Men should take different Methods, and pursue different Tracts to any Theorem, the Theorem itself will be identically the same. If ten thousand Mathematicians without comparing Notes, had discovered the famous 47th of the first of *Euclid*, they would all agree that the Square of the Hypotenuse of a right angled Triangle, is equal to the Squares of the other two Sides. As it is the property of real Science, I mean what Man is capable of arriving to the Knowledge of, to lead from the most simple Observations, and rest at the same Truths : It is natural for Men when they have no Knowledge, nor natural Abilities to come at the Truth, to take different Routs in the Dark, never to make nearer Approaches to Knowledge, and never to fix on the same Opinions ; like the Seekers of the Philosopher's Stone. To come to the Point in Hand, the real Essence of Body escapes our utmost Penetration, or to speak accurately, is not the Object of human Knowledge ;

ledge ; as may be suspected from the above quoted Definitions, which are capable of being spun out into many Volumes, without coming to a satisfactory Conclusion ; what I have said will appear more plainly, if we examine the Capacity of the Mind ; and all that we can fix upon with Certainty about Matter apart.

The Mind of Man is a Receptacle of Ideas only, it is capable of containing no other kind of Furniture than Perceptions, according to the meaning of that Word, and this, as it is of the first and clearest Part of our Knowledge, neither needs nor admits of greater Proof than what every Man must observe, and assent to, who thinks. Simple Ideas are sufficiently distinguished in themselves, our Complex Ideas are distinguished by the Combination of simple Ideas, that make them up ; yellow, fusible, very heavy, prodigiously maleable, extended, solid, &c. form our Idea of Gold ; a peculiar white, fusible, heavy and maleable to a certain Degree, extended, solid, &c. form our Idea of Silver. It is observable, that amongst the simple Ideas thus united, some serve to point out the particular Species from others that have many simple Ideas in common with it, as Gold from Silver. Others serve as a kind of more Universal Livery, for ranging many Species into a Class, such as Metal, which has some Ideas that are found in every Species, comprehended therein : Hence the Species and Genus of the Schools, but these Terms of Art are only relative to each other, according as we take a more extensive or confined Prospect in, as the Genus of Metals, specify but a part of Fossils ; and thus the Mind continues to put its Ideas into Ranks with great Regularity, and to take in larger Groupes, as far as any fixed Idea is observable for a general Character thro' all. Solid, impenetrable, extended, moveable, are the most universal Characteristicks, wherefore all its Classes are collected into a general one under the Denomination



nomination of Matter, and those Characteristicks, being in all our Ideas of Matter, are called primary Qualities.

From what I have said, it may easily be conceived, that the Definitions of Matter, I have taken notice of, are composed of Ideas in such Terms as their Authors thought proper to put them in. The Definition of the Newtonians, is but a cautious aggregate of the Ideas found in all parts of Matter, and which gives occasion to bring all its Sub-denominations into a single Prospect. But solid, impenetrable and extended, are as real Ideas, as real native Beings of the Mind, as yellow, or fusible; and make as essential a Part in the Complex Idea. Nothing can have less Accuracy and Truth, than the Vulgar Distinction between real and imaginary Qualities, as it makes a Division in Words, between things not divisible in Nature. For I appeal to any Man living, if he has not first Qualities as truly in Perception, or in Idea, as secondary ones, and likewise in the very same individual Complex Idea, if in Gold, the yellow be not accompanied throughout by Extension, if they be separable, and can be set asunder by any Art. That the Distinction between first and second Qualities, consists in this Contradistinction of Individuals and Kinds, by a Disposition of the Mind, is plain hence, that tho' Matter be but the Aggregate of Individuals, and consequently, contains nothing else, but is the same in Respect of them, as a Sum is in Respect of its component Numbers, yet in the Definition of Individuals, we leave out the prime Qualities, and in the Definition of one, or all the Classes of Matter, we take no notice of secondary Ones, or Marks of Individuals, according to the Nature of all general Characters. To Constitute those Definitions true, requires only Ingenuity in forming them, tho' there be a hundred different ones, according to the Experience, Perception, and Manner of Expression of their  
Authors;



Authors ; and their Followers might be for ever divided without the Imputation of Sophistry or Falshood, as they happened to tally with their Masters.

But external Matter set apart from Ideas, is independent of them, and allowed to be of a more fixed Nature. If we a thousand Times ransack our Fund of Knowledge over and over, we will find nothing there but Ideas ; if we strive to lay hold on any thing there but Perceptions, we always find ourselves baffled. The Vanity of such an Endeavour, is sufficiently illustrated by those great Men, who have every one given us Ideas for Matter. The Truth is our Knowledge in the largest extent it is capable of, reaches no farther than our Ideas, beyond the Boundaries whereof lies Matter. From our own Perceptions, we have a Notion of Existence, to this we add the privative Idea of what we feel, as unthinking, and this negative Description, which is as near it as we can possibly go, is the best that can be given of Matter. Those who add extended, solid, &c. evidently confound Ideas and external Matter, for no Person will deny but extended, solid, are Ideas, yet might, every thing that exists out of the Mind, continue in being to Eternity, tho' there were no thinking Creature to entertain Ideas. It is shocking to common Sense, to say Qualities exist out of their Subject, and it is equally irreconcilable to assert that extended, solid, which evidently exist in the Mind, are Qualities of external Body, or Body unperceived, or indeed can exist any where out of a Mind, while it is common Sense to say, a Perception is a Perception, and can be nothing else.

It is no less a Paradox, that Ideas are Resemblances of the Qualities of external Matter. Tho' Mr. *Lock's* Doctrine, cannot be resolved into this, yet his Followers may assert it, to get out of the Absurdity of maintaining the same identical Quality in a  
Star,

Star, and in the Minds of many Men at once, which is by far more contradictory to Sense, than that the same external Body of whose Properties we are entirely ignorant, should be in many Places at the same Time : No Man upon Earth can name, or contemplate a Quality or Property, or any Similitude of a Property which is not an Idea. And I am sure to say no more, it is an inconsiderate Revery to hold a Perception, like a Thing not perceptible, or a Thought like a Quality of external Matter, Things more disparate and incommensurable, than the most opposite Ideas we can frame. The Minds Capacity for nothing but Ideas sets this in a clear Light. From Body, let us abstract all Ideas, what remains after, demonstrably cannot be considered or tallied with any thing we can think of : The Comparison between Perceptible and Imperceptible, is impossible, and if any one asserts Ideas like Qualities in Matter, distinct from Thought, the Question will for ever return how he came to know that, who knows nothing but Thoughts. Besides Things that have only a Likeness of each other, are also distinct, and have some Difference, unless Extention, Solidity, be Ideas in external Matter as well as in the Mind ; now this Difference will reasonably be required of a Person who pretends to know the Conformity of Things, and to know them likewise to be distinct. And such a Knowledge presupposes a separate distinct Perception and View of the two Things so tallied, for Instance of Extention, Solidity, as in the Mind, and of Extention and Solidity, out of the Mind in external Matter.

Hence it is evident, that when we argue from any Properties in external Matter, we speak Words without a Meaning. And an Argument that retires into the unfathomable Abyfs of Nonsense, does not in its Nature bear Conviction, like an impudent diametrical Falshood. This is happily illustrated in the very Principles



Principles on which Mr. *Lock* grounds his Infidelity of the real Presence, viz. the Agreement of one Body and one Place ; the most palpable Property of Body, and that wherein only it agrees with Place is Extention. Extention is divisible, and half of any Extention is still Extention, wherefore it is always divisible *ad infinitum*. To enforce this Theory, there is a mathematical Demonstration, that a Line may be diminished to Eternity, without being entirely exhausted. It is also very certain that our Ideas of finite Place, and an infinite Number of Extentions or extended Bodies, can never be brought to agree, that an infinite Number of Parts, contains an Absurdity in the very Terms, and that it is shocking to common Sense, to imagine, a Mite contains as many Parts as the Universe ; and the Arguments *pro* and *con*, may be carried on to the End of the World undetermined, equally built on the Agreement of Body and Place, and deducible from it, tho' they be diametrically Opposites.

If we do not shut our Eyes against Reason, we will plainly see that whatever Laws our Ideas are submitted to, it is ill-grounded to judge external Matter submitted to the same, if the Ideas of all Mankind were confused, or if our Senses and manner of Perception were varied so as to receive different Ideas from all those that affect us in our present Condition, it ought not to follow that external Matter, would thereby receive any Change ; they appear so remote, and the Comparison of them so extravagant, that we may reasonably conclude what may be affirmed of one must be denied of the other ; at least in all the Prospects we can take of an Idea, we can perceive no Conformity of Matter therewith.

The Agreement of one Body and one Place, is the Result of our Perceptions, and the Laws of Nature, to which they are subject, but this concludes nothing  
of



of external Matter, whose Properties lie open, perhaps only to the Intelligence that gave it Existence, all that we can affirm of it is, that it has none of the Properties of Thought perceptible.

To keep myself clear of the Imputation of Scepticism, it may be proper to give some Account of my Opinion, concerning the Existence of Things External, and how we came by that Idea. That there are no external Essences, because our Minds are not formed to comprehend them, is very inconclusive and bad Reasoning. If indeed we were certain, that no Uses were for Beings, besides what we know, we might with some shew of Probability suspect there were none, but since we are certain of our own Existence, without knowing the Designs of the Creator in making us, but that in general it be the divine Will, so we cannot on any Foundation, say or believe, but there are Millions of other Essences in Existence, appropriated to his Views and Purposes. And that there are, is one of the first and strongest Suggestions of Nature. It is neither a deduction of Philosophy, resulting from a System, or framed to advance one.

It may conduce to let in Light upon my main Scope, to give my Opinion of the Cause of the vulgar Doctrine of an external World, we perceive something in us of self-instant Celerity, That bears no Proportion, no manner of Comparison with the Speed of any thing we perceive, or can imagine besides : the Motion of the Sun, or of a Sun Beam, is Slowness itself, in Comparison of it ; and the Distance of the Stars gives it no more Pause, no more Delay to fly over, than the Length of a Yard. The Repository of this we call the Mind, and its Act Thought. We also perceive something very different from the Mind, which is not able to accompany it, we find that the Mind sometimes is able to acquire more satisfactory, clear, and intimate Perceptions, and

sometimes much more confused, imperfect and weak ones, that sometimes the Thought itself, the natural Act of the Soul is suspended. That we often receive Impressions of Pain, which the Mind naturally abhors, and that where the Soul has a Capacity, and Desire of Knowledge, it finds itself as it were, clouded, and its natural Exertion in vain, which would not be the Case if its Powers were quite free. This Impediment that fetters the Soul we call Body. Ideas whose whole Origin, encrease, and Perfection we perceive in ourselves, such as Passions, &c. we readily attribute entirely to the Mind. But partial Ideas, such as Extention, Solidity, the whole of which, every Minute's Experience teaches us is not in the Mind at one Time, but that a new Part thereof flows in, as another recedes, these the Mind attributes to some external distant Spring : In the same Manner as I would take it for granted, that the exotick Fruit I see, grew on some Tree, tho' I know not what Kind, or where it grew. People hardly ever take any notice of the Manner in which they acquire Knowledge, it slides imperceptibly into the Mind, unless it be the Effect of Application and Study. The Knowledge of a Lad of twenty Years of Age, who never got regular Learning, is very extensive, compar'd to that of an Infant but a Month old. Yet ask him to trace back any Branch of his little Stock of Knowledge, to its first Entrance into his Mind, and he will find himself inexplicably astray. The Doctrine of innate Ideas, in the Carthesian Sense, arose, perhaps, from this Forgetfulness, or rather Inobservance of the minute Acquisitions of the Mind, and the gradual Hints from which the Judgment is possessed early. To make it more clear, that our Notion of Body, rises thus within ourselves, and not from any Advices abroad, we may reflect, that the Organs on which the Mind is obliged to wait for a gradual Information, contrary to the flashy Nature of the Mind, are

are placed in the Body. And we determine only such Things as make an Impression on our own to be Bodies. This Part of us so sensibly felt in the Effects, we cannot help turning our Thoughts towards, tho' we do it as People shut their Eyes, without reflecting that they do so. But finding nothing except partial Ideas, as Extention, Solidity, Figure, &c. whose utmost Limits, do not at once enter the Mind, but seem too large for it to grasp in the whole Extent, and roll away as they arrive in Succession, these Ideas therefore we look on as Foreigners in the Mind, and occurring so officiously, thro' all Researches, we without Examination take them for characters of external Body, and sometimes for the Body itself, as the *Indians* take Thunder for the Deity. So natural it is for all Mankind to dress up what they do not know, in the Character of what they do. I don't know how properly I can call this my Opinion of the popular Suggestion of an external World. The great Flexibility of the Brain of Infants, and the Delicacy of the Touches made by the Hand of Time, which tho' for any short Interval, they be unobservable, insensible, yet in Years, they amount to an indelible Impression. The Difference between the Intellectuals of Children and Men. Add, that as the World stands, an external World is not so much the sole Judgment of any Persons living, As a Tradition of Ages, which concurs with the first natural Causes of the Suggestion. All these make it now very uncertain to trace out the Original Causes of the Impression. What I have advanced, takes up the Place, only for want of something more satisfactory, and as such, it lies at the Reader's Mercy. What I take upon me to maintain, I give my Reasons for, and I hope it is excusable not to quit these, till better appear. I believe, Ideas to be Ideas, and Matter to be Matter; And each of these with all its Properties, to be within the Limits of their particular Pro-



vinces, over which they do not rush and confound created Nature. I have repeated the Reasons I have to think them incommensurable, and of different Natures, and consequently that it is absurd, to say the Laws appropriated to Ideas, compel Matter, or that the Agreement of the Idea of Body, and the Idea of Place, extends between external Matter and the Idea of Place.

Let me here observe, that when Men talk of a Change in Bodies by Art, they only mean the Change, the Addition, or Subtraction of one or more of the simple Ideas, in the united Assemblage, which Chance or Experience may give them a Hint of. But when the Creator reveals to us, a Change in any Part of Matter, we are to understand a Change either in the real Constitution or Idea, according to the Purport of the Revelation, or <sup>an</sup> Effect we perceive produced, since they are both equally of his Creation, and in his Power. In the Lord's Supper, he assures us the Bread and Wine is his Body and Blood; and the Ideas of Bread and Wine remain. Is it not then a strange Perverseness, a prophane Incredulity, to deny what he said Possible, because the former Appearance continues, more especially as it is necessary to the important Effect on Mankind, to continue the former Appearance, after the Change of the Essence.

The Necessity I speak of, is of exceeding great Weight, in an unprejudiced Enquiry into this Point. We have no reason to judge it more difficult to change the Essence of Matter, than to give it Existence, but if to this Change in the Essence, were added a Change of Appearance, it would remove the Doubts of the most narrow Understanding, that measures Almighty Power by Man, and the subtlest Logician, tho' he spun out his Distinctions and Reasonings, to a Volume, would be laught at, if he would deny the Change of the Bread, if the Flavour, Colour,

Colour, Taste, &c. were changed, and the whole Idea became Bread : But the Effect of such a visible Alteration, would be no less than an entire Change in the Plan, which it has pleased God to give the Christian Religion, and the present Boundaries of our Faith. Faith and Conviction are very different Things. Our Religion is mostly Historical, there is no absolute independent Virtue in Man, whereby he deserves Happiness, but the Grace of his Creator, has put an Equivalent in his Power, in implicit Faith, Humility and Resignation to the divine Will ; the nearer Faith approaches to Conviction) (unless by a firm Reliance on his Word) the more it loses of its Merit. The visible and publick Miracle hinted at above, would in a Manner force the Assent, and prevent the Blessings of those who believe, and do not see. It is easy to conceive the Effect would be great on the polite Unbelieving World, obstinate Infidels, blind Atheists, Jews, and Hereticks, and the great Alteration it would make by its Influence on Piety and good Works ; the very pointing out of the Ministry, that have a Power to give the Blessing, and dispense the Sacrament, (I believe few will contend, that every Body is equally commissioned) would alter very considerably, the present Aspect of Religion, and put it on another Footing. It is evidently necessary therefore to the present System of Religion and Piety, to leave the Perception of Bread unchanged, and this will have its proper Force on a Mind open for Truth, as it takes entirely away so much of the Supposition, that our Saviour means figuratively, as is built on the Appearance of the Bread, remaining after the Blessing. The remaining Part of the Argument, whether God has the Power of changing the Essence of Bread, into the Essence of Flesh, without an Alteration in the Appearance, refers to the Question, whether external Matter and Idea be of the same Nature, and submit to the same Regulations ; and that from an inhe-

inherent Affection in themselves, independent on the Power, and Will of God. To this it is a sufficient Answer, that Ideas only come within the Sphere of our Knowledge, that God knows his Power over the Parts of his own Creation best, however to judge more particular, we perceive as little Difficulty in such a Change, as in the primitive Creation, but we can by no means, perceive any Connection between Matter and Idea, by which the Change of the one, would effect the Change of the other.

It may be proper to take Notice of a vulgar Objection, that may be thrown in my Way, *viz.* that if our Ideas be not like Matter, or any thing inherent therein, our Creator deceives us every Moment; especially as Mr. *Lock* has carried this Opinion to an extraordinary Length, when he insinuates by his Contradiction of Revelation and Reason, in this Point, that he was acquainted with external Matter, and that he found it subject to the Laws of Ideas, both of which are false, and may be proved so from his own Essay.

The answer to both is, that our Senses are given us, for the Conveniences of Life, to furnish us with Perceptions, within the Sphere of which our Happiness, our Misery, and all that is of any Moment to us lies, but not to let us into the Constitution of the Creation, or to pry into the Properties of Matter, whose Formation or Œconomy is not of our Management, and with which we have nothing to do. Does our Ideas tell us, that any thing out of the Mind exists like themselves? Do we perceive one thing an Idea, and another thing not an Idea, but like it? Or when did God tell us that we knew the Regulation of external Matter, its Agreements and Disagreements? Or how did we make the Discovery by our own Sagacity, that we should so clearly find the Contradiction between it and Revelation? Nay, so far are we from being deceived, that it is a Truth, which a little Reflection demonstrates,



demonstrates, that the Creator did not intend we should become acquainted with Matter ; we have a very delicate Sense of Perceptions, which comprehends all that is interesting to us, we are also endued with a surprizing Wariness, Quickness, and Penetration of the natural Order, in which these are produced. And the Use of Experience, is to evade and prevent, such as are painful, and to turn our Attention towards procuring those that are accompanied with Ease, or Pleasure. This Sagacity in Man, with the Cause of it, I take it to be his distinguishing Faculty, it is more universal than Instinct, and far inferior to an intuitive Knowledge of the Connections and Relations of Ideas, in which perhaps, consists the Knowledge of Angels ; and it is wonderfully adapted to free Will and Choice. Our Senses as far as they convey Ideas to the Mind, and Reason, that reviews and judges them, are instrumental to Demonstration in Ideas, but they neither comprehend external Matter, nor demonstrate any thing of it. Mr. *Lock*'s Idea, which he calls his Idea of Body, is no Rule to external Body, and the Agreement of one Body, and one Place, if he meant external Body, had evidently the same Foundation for Demonstration, as the Agreement of one Existence, and one Place ; and yet the only two Beings of whose Existence he had real Knowledge, have no necessary Agreement with Place, that we can comprehend. It is visible, that Mr. *Lock* meant that external Matter, was under the same Regulations with Ideas, and felt the same Agreements and Disagreements, if he is to be understood to speak any Thing to the Purpose, for no Body argues with him for a Change in the Appearance of the Bread and Wine, and his Deception was natural enough. For we have no Instinct to perceive, that we are deficient in the Knowledge of the Natures of Beings, when we cannot comprehend the Beings themselves. This  
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we may learn from the Notions of all Men of spiritual Beings, from *Homer* to *Shakespear* ; who have given the Passions and Actions of Men to their Deities and Fairies, and never were able to lift their Thoughts beyond Humanity. Mr. *Lock*'s Decision, puts me in Mind of the blind Man, who said he comprehended Scarlet, and that it resembled the sound of a Trumpet.

Tho' our Senses convey no Science of Matter to us, yet it is an indisputable Truth, that we perceive in our Sensations a Regularity and Order, an assemblage that return together in complex Ideas, and a Precedence of some complex Ideas to others, from whence they never are observed to deviate. From the perpetual Return of this Order, we may conclude with great Certainty, that while the present System endures, this Order will also remain, tho' the Connection of Ideas be hid from us : Whenever it happens, that this Order is broke thro', or suspended, we may be sure, the Deviation is from the Lord of Nature ; as when we touch Fire without burning, or see a dead Man restored to Life, we have indisputable Signals of the Interposition of the Creator. Hence the Testimony of a Miracle, is of infinitely more Weight than the Evidence of the Senses, when by the Evidence of the Senses, we mean any supposed Science of external Bodies, or Deductions made out of the Sphere of Ideas. To convince us of a Change, in the Essence of any Part of Matter, which we have no intuitive Means of comprehending, a Miracle is sufficient, since it proves at least that the Change is asserted by him whose Fiat formed Nature, and whose Will is its Law,

That I may not be misrepresented, let me add what may be deduced from what goes before, that I do not hereby pretend to give a Demonstration, upon the meer Principles of Reason, that the Essence of the Bread is changed into the Essence of Flesh, in  
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the Lord's Supper ; Demonstration herein is no more to be expected, than in the other Mysteries of our Faith, since Demonstration and Mystery, exclude each other. To prove a Mystery of Faith, it is sufficient to shew that it is inculcated by a Revelation from God, and that it does not come within the Cognizance of our Reason : The Lord's Supper has both of those Characters. And it is evident, that to preserve Virtue and Vice, and even the Christian Religion, as it pleased God to leave them, it is necessary to continue the Appearance of Bread, after the Essence is changed. These Things considered, I appeal to all who hope for Salvation, thro' the Christian Religion, if they can refuse their Assent to Transubstantiation, asserted by the Lord of Nature, merely, because the prior Appearance of Bread remains.

But I should not behave with that strict Candour, which gave Occasion to this little Rhapsody, and is the best Recommendation of it, if I had not owned it was not by this Tract of Reasoning, into which I have been driven, that I came into my present Opinion of the real Presence. The Drift of this is evidently to prove the Words of our Saviour in the literal Sense, not contrary to Reason, nor impossible on any known Principles of Knowledge. Besides the Opinion of the Universal Church, since the Times of *Ciprian*, *Tertullian*, and *Ireneus*, in the Second Century, when the Conversations and Lives of our Saviour and the Apostles, were circumstantially got by Heart, by the primitive Christians, Men, Women and Children ; when their Discourses were recent, and several Authentick Writings, now lost were extant ; the Rule of my Conscience, is an implicit Faith, in the Words of our Saviour, who could not be deceived in his Power over Matter, and did not deceive us. The Solemnity of his last Supper, the Consequence thereof to Mankind, his Charge and

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Authority



Authority left behind to continue it, strongly shew the Impropriety of a figurative Manner of speaking. Our Saviour did not design his Words as a Snare to those who would repose their Faith on him, the Consequences are not an overcharged Supposition, and all Christians must believe that he knew Millions of well-meaning People, would venture their Faith on his Affirmation. Every Body of Ingenuity, is conscious, how shocking an Ambiguity would be therein, and I recommend it to all Christians, who earnestly resolve at any Rate, to secure the Interests of the Soul, not to give up their Judgment, on which so much depends lightly to prepossessions, but allow every Circumstance, the Force it naturally bears, and consider that the Apostles in expounding our Saviour's Doctrine, and in speaking of the Communion, which they often did, have not hinted that our Saviour meant figuratively ; on the Contrary, they constantly inculcated the Lord's Supper, to be the Body and Blood of Christ. I intreat them also to give its proper Weight to the Argument that would make our Saviour, the Evangelists and Apostles combine to speak figuratively of one important Article in all Places, and yet very industriously hide the Appearance of the Figure.

The Bishop of *Meaux*, very justly and charitably recommends to the Notice of all Christians, that when Christ commands this Sacrament to be taken in Memory of him, in *Luke* Chap. 22. Verse 19, 20. his Orders are not to remember him by it, but to take his Body and Blood in Memory of him.

To justify the Refusal of our Assent to the Assertion of our Saviour, requires at least the most perfect Demonstration. I have taken notice of the Fallibility and Contradiction of Reason, on the Agreement of Body and Place, or Extention which is the Quality by which Body fills Place, and agrees with it.  
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And here I earnestly entreat every Man who reads this, to pray with a Resolution of Resignation, and in Sincerity of Heart, to the Father of Mankind, who confounds and clouds the Self-presuming, the Proud, and Learned in the Maze of human Errors, while he sheds his divine Light on the Hearts of the Humble and Simple ; to unite them to him in Spirit and Truth : And if they do this with a Heart prepared to embrace Truth, without Guile, or any earthly Affection superior thereto, there is no doubt but he will give them that Illumination which vain Reason or Philosophy cannot give.

*P. S.* After I had finished the above, I considered how difficult it is absolutely to subdue the Notions that all People have from their Infancy of Matter, and which are farther confirmed in learned Men, by the Mechanick Systems of the Schools, pretending to explicate the very Origin of Things. And the Management of this Matter, in forming the World, tho' the World be created to Hand, and does not seem to want much Repair, has been under the strictest Attention of learned Men, above two thousand Years, and their wrangling has grown considerably warmer within the last Century. The Pretenders to Demonstration, have added to the Confusion by a Kind of Screen ; setting out from the same Principles of Geometry, what a Variety of Systems, what Contradictions do they lead to ?

The following Lines, suppose first Qualities to reside in Bodies, according to the general Sense of the World, and consider in that View the Possibility of Transubstantiation. By the Way it may be of Use to take Notice of the great Inadvertency of introducing systematick Reasoning into Religion, the very Terms whereof are dangerous, as being apt to lead the Mind into a particular Set of Notions foreign to the Purpose, and perhaps insensible ; and I fancy upon Examination, many of

the vulgar Arguments against Transubstantiation, might be found directed only against such unwary Terms.

The prevailing Opinion, that Qualities are the Result of the Figure, Texture, Motion, &c. of the minute Parts of Matter, makes a distinguished Part in those Systems that deduce the World from Motion, and the Coalition of Parts. The simple uniform Plan of the Creation, was not known to the Heathens, and of all Men, *Epicurus* had the most injurious Notions of Providence ; it is no wonder therefore, that his Doctrine should trace Qualities, no farther than their immediate Subject, who imagined Matter to be Eternal, and did not observe a designed Connection,

———*Neve putes Occulorum clara creata  
Ut videant ; sed quod natum est, id procreat usum.*  
Lucretius.

*De Cartes's* Affectation to form a Scheme of general Physicks, was the Occasion of his advancing some Errors, unbecoming his good Sense and fine Parts ; his Affectation to move without an actual Line of Direction, is one of those (which was somewhat excusable in *Epicurus*, who as I said before, imagined Matter, and consequently its Properties, to be Eternal and Independent.) From the spontaneous Concourse of the Dust made by his Friction, are produced the Parts of the Universe, in Order and Proportion, and from the Motion, Texture and Figure, come all the Perceptions of Things general or particular which appear in the World.

To trace the Foundation of this Opinion no farther, it is certain, that no Tenet merely human, can be allowed a principle in Learning, much less of any Weight in Religion, that has not at least an evident Possibility ; but this I treat of, is so far from any  
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kind of Proof, that it is not possible, even to conceive how any Texture, Motion, or Figure, can raise in the Mind, the secondary Qualities of Sweet, Bitter, Yellow, or form Extention, Solidity, unless the Parts were extended and solid, antecedent to the Texture, Motion, or Figure of any Assemblage of minute Parts, and consequently independent of them. It is surprising, that since the Acknowledgment of a universal Connection from a universal Cause, it is not equally current, that Qualities are adjusted to a Mind, perceiving them. It has always been fatal to the Glory of Philosophy, that it divides the World with mighty Trifles, while the plainest Innuendo's of Consequence sleep in Learning. Allowing conceivable Qualities in external Matter, do we observe any necessary Connection, between Matter and Quality, prior to, and independent of the universal Designs of the Creator, who fixed them there, to answer the Mind, and its Faculty of Perception? I believe no Body imagines, Nature to be a real Being, who divides the Creation with God, and enters into his Views, wherefore it is Nonsense to attribute any Self-existent Nature to Matter, but the Impressions of God in Retrospect to a perceiving Mind. The noblest Part of Providence, lies within the Sphere of sensible Qualities, which it is the greatest Affront to the Author of our Sensations, to ascribe to any other Origin. It will but involve us farther into Confusion, to say, God foreseeing Matter created in such a Form, would answer such Purposes, created it accordingly. This is attributing an occult Property, an Affection, or Nature to a Form, independent and prior to the Will of God, tho' its Basis be of his Creation. The same Objection will always lie against any Constitution, Motion, or Texture, being the Cause of any Quality, from any independent Promptitude of its own, or Fitness, which still brings us back to the old latent Principle from which it sprung,

*viz.*

*viz.* an Independency, an Eternity in Matter, and creative Affections.

Essences then are not only created by God, but their Qualities are his Impressions, relative to a Mind perceiving them, and not necessary Consequences of any Form, Constitution, Motion, or Texture. Wherefore the giving real Flesh, the Appearance of Bread, implies no greater Difficulty than the original Impression at the Creation. When Man speaks to Man, or communicates Notions to another, which himself thoroughly understands, any Deviation from his own Notions, is a Falshood, and if he should after, communicate his real Notions, a Contradiction too ; because the Intention of Truth is understood on both Sides. For the same Reason, if God had by a revealed Treatise on heavenly Bodies, profest for the Information and good of Mortals to teach them Astronomy, and therein inculcated the Moon to be flat, and Self-luminous ; and after it had been demonstrated, to be Spherical and Opake, the Contradiction would be indefensible ; but tho' God be the Author of Vision, and the *Deceptio Visus* be palpable, yet it is absurd to charge him with a Contradiction, because his Intentions, very probably were not to discover Truths always to us of Things, which do not come under our Regulation ; and the visible Design of the Text, where he calls the Moon a Light, was not to discover any Phenomæna, but to repeat the Use of the Planet to Man, and its real Service. The Rule of Knowledge, diffused over the whole Creation, extends only to the Useful, beyond which all Creatures have an equal Right, to demand an unchangeable Standard to their Perceptions, and an unvaried Perception, always equable to that Standard, which perhaps God did not think proper to give any created Being. In short, neither the Government, nor Knowledge of Essences, nor of their Changes belong to us, and to affirm that there is a  
Contradiction

Contradiction to Reason, or Falshood, in the Revela-  
tion, that asserts the Bread and Wine to be the  
Body and Blood of Christ, is an egregious Abuse  
and Imposition to the Understanding. Upon the  
Whole, what I have advanced, has as good a right  
to obtain Credit, as any System. Let it be remem-  
bered, that all I aim at, or have Occasion for, is to  
be out of the Verge of Impossibility, to establish the  
real Presence a Mystery of Faith.

*F I N I S.*



Contradiction to Reason, or Falsity, in the Reve-  
lation that assigns the Blood and Wine to be the  
Body and Blood of Christ is an egregious Abuse  
and Impiety in the Understanding. Upon the  
Whole, what I have observed, has as good a right  
to be taken for, as any System. Let it be remem-  
bered, that all I am at, or have Occasion for, is to  
be true to the Fact of Impiety, to establish the  
Real Presence a Ministry of Truth.



